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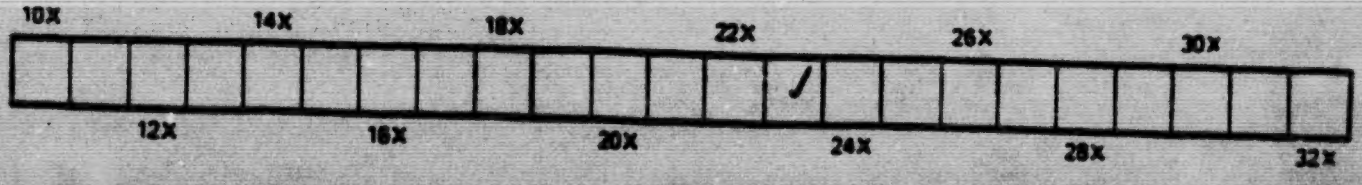

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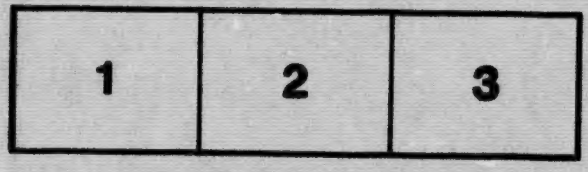

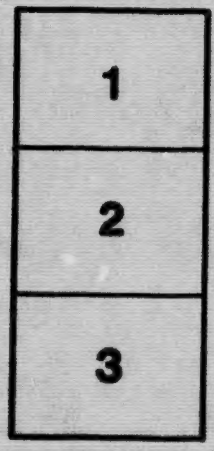

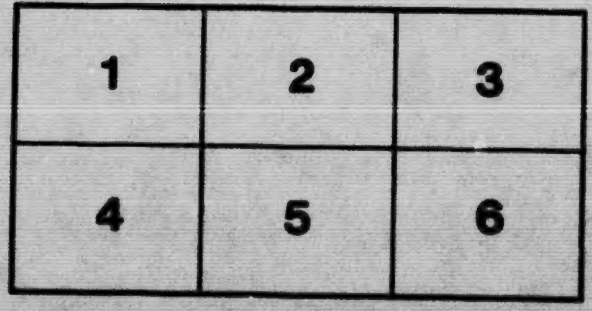

With the compliments of the Bishop

Report of Synod

OF THE

Diocese of Athabasca

HELD AT

ST. PETER'S MISSION
LESSER SLAVE LAKE
JUNE 23, 24 and 25, 1914

BEING THE

NINTH MEETING OF THE SYNOD

OTTAWA:
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1914

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PRAYER

ALMIGHTY and everlasting God, who hast promised, through Thy Son Jesus Christ, to be with Thy Church to the end of the world; we beseech Thee to be present with the Synod of this Diocese now (about to be) assembled in Thy Name. Vouchsafe of Thy great mercy so to direct, govern and sanctify them in their important work by Thy Holy Spirit, that, through Thy blessing on their deliberations, the Gospel of Christ may be faithfully preached and obeyed, and the order and discipline of Thy Church maintained and handed down unimpaired to those who shall come after us. Grant this, we beseech Thee, through the merits and mediation of Jesus Christ our Saviour. Amen.

MID-DAY PRAYER FOR MISSIONS

OUR FATHER, which art in heaven, Hallowed be Thy Name. Thy Kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the Kingdom, the power and the glory, For ever and ever. Amen.

"And I, if I be lifted up, will draw all men unto Me."

BLESSED SAVIOUR, who at this hour didst hang upon the Cross, stretching forth Thy loving arms; Grant that all mankind may look unto Thee and be saved; Who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. Amen.

"At mid-day, O King, I saw a light above the brightness of the sun."

ALMIGHTY SAVIOUR, who at mid-day didst call Thy servant, Saint Paul, to be an Apostle to the Gentiles; we beseech Thee illumine the world with the radiance of Thy glory, that all nations may come and worship Thee, Who art with the Father and the Holy Ghost, one God, world without end. Amen.

"Peter went up upon the house-top to pray about the sixth hour."

FATHER OF MERCIES, who to Thine Apostle, Saint Peter, didst reveal in three-fold vision Thy boundless compassion; Forgive, we pray Thee, our unbelief, and so enlarge our hearts and enkindle our zeal that we may fervently desire the salvation of all men, and with more ready diligence labour in the extension of Thy Kingdom; for His sake who gave himself for the life of the world, Thy Son our Saviour Jesus Christ. Amen.

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LIST OF CLERGY AND LAY WORKERS

THE RIGHT REV. EDWIN FREDERICK ROBINS, D.D., Bishop's House, Athabasca.

CLERGY

THE VEN. ALFRED SPEECHLY WHITE, St. John, Wabasca.
THE REV. FRANK VALE ABBOTT, St. Mark, High Prairie.
THE REV. SPENCER BARDSLEY BARON, B.A., All Saints, Athabasca.
THE REV. BASIL PHILIP COLCLOUGH, St. George, Grouard.
THE REV. ROBERT HOLMES, St. James, Peace River Crossing.
THE REV. ROBERT LITTLE, Southern District, Athabasca.
The REV. JOSEPH WILLIAM McDONALD, Grande Prairie.
THE REV. WILLIAM MINSHAW, Northern District, Athabasca.
THE REV. ROBERT EDWARD RANDALL, St. Luke, Fort Vermilion.
THE REV. ARTHUR WALKER SALE, M.A., Griffin Creek, West Peace River.
THE REV. CANON FREDERICK CHARLES SMITH, M.A., Grande Prairie.
THE REV. HUGH SPEKE, M.A., Grande Prairie.
THE REV. CHARLES RILEY WEAVER, St. John, Wabasca.
THE REV. WILLIAM GROVE WHITE, St. Peter, Lesser Slave Lake.

LAY READERS

MR. H. M. V. ADAMS, St. Luke, Chipewyan.
MR. C. FOREMAN, Railway Camps.
MR. W. J. KENT, St. Peter's School, Lesser Slave Lake.
MR. H. MEMBERY, St. John's School, Wabasca.
MR. A. E. PHILPOT, St. John's School, Wabasca.
MR. T. W. SCOTT, Moose Portage.
MR. C. W. TREVELYAN, B.A., Grande Prairie.

HONORARY LAY READERS

MR. E. J. CARSON, Peace River.
MR. F. FREWER, Grande Prairie.
MR. R. HOTHERSALL, Peace River.
MR. E. JONES, Flat Lake, Athabasca.
MR. A. E. W. ROBERTS, Grande Prairie.
MR. H. F. THORN, Pleasant Valley, Athabasca.

LADY WORKERS

THE WIVES OF THE CLERGY.
MISS HINE, St. Peter's School, Lesser Slave Lake.
MRS. W. J. KENT, St. Peter's School, Lesser Slave Lake.
MISS KENT, St. Peter's School, Lesser Slave Lake.
MISS LAYCOCK, Christ Church School, Shaftesbury.
MISS MILLEN, Christ Church School, Shaftesbury.
MRS. H. MEMBERY, St. John's School, Wabasca.
MISS RANDALL, St. Luke's School, Fort Vermilion.
MISS SLADE, St. Barnabas School, Stoney Point.
MISS STURT, St. John's School, Wabasca.
MISC THOMPSON, St. Andrew's School, White Fish Lake.
MISS TRICKER, St. Andrew's School, White Fish Lake.
MRS. C. D. WHITE, St. Andrew's School, White Fish Lake.

Proceedings of the Ninth Synod of the Diocese of Athabasca

Held at St. Peter's Mission, Lesser Slave Lake, Alberta, June 23, 24 and 25, 1914.

An Ordination Service was held at the Church of St. George, Grouard, on Sunday, June 21st, when the Revs. Frank Vale Abbott and Joseph William McDonald were admitted into the Holy Order of Priesthood. The assisting Priests were the Ven. Malcolm Scott, the Revs. C. R. Weaver, W. G. White, A. S. White and R. Little. In the evening, the Rite of Confirmation was administered in the Church of St. Peter.

Monday the 22nd, was observed as a Quiet Day. Holy Communion was celebrated at 7.30 a.m. by the Rev. W. G. White. Morning Prayer was read at 10 o'clock, and an address given by the Ven. M. Scott, his subject being Prayer. At 5 o'clock, Evening Prayer was read, and the Rev. C. R. Weaver addressed the delegates, his subject being the Holy Spirit. An evening service was held at 7.30 o'clock with an address by the Rev. A. S. White on Phil. iii:12, 13, 14.

On Tuesday, 23rd, Holy Communion was celebrated by the Rev. C. R. Weaver at 7.30 a.m.

After Morning Prayer at 10.30, the Bishop read his Charge and then appointed the Rev. Alfred Speechly White to the Office of Archdeacon of the Missions to the Indians.

THE BISHOP'S CHARGE

Reverend Brethren and Brethren of the Laity, I welcome you to this meeting of the Synod of the Diocese.

Rather more than a quarter of a century has passed away since, at the first meeting of the present Diocese of Athabasca, held at Fort Vermilion, July 6, 1888, the Bishop said "It is a gathering which, under the present condition of the country, we cannot expect to repeat very often."

Now the changes are proceeding with such rapidity that we must expect to repeat it very often, necessity demands that it should be so.

The last Synod was held at St. Peter's, 1910. In the normal course of events, another should have taken place in 1912. But, in the inscrutable providence of God, the Bishop of the Diocese, while on a brief visit to England for family reasons, was stricken down with a mortal illness and passed away on February 3rd.

At the time when the Synod should have been assembled, the Diocese was administered by myself as Commissary. My Consecration as Bishop took place at St. John's Cathedral, Winnipeg, Nov. 24th, 1912.

The condition of the Diocese during the following year led me to the conclusion that it would be unwise to break in on the year's work of a Staff already weak and diminished.

This is a fitting opportunity for reference to be made to the late Bishop Holmes, and his devoted service in the Diocese.

Coming at the invitation of Bishop Young, he served in the capacity of Schoolmaster for a time. He received admission to Deacon's Orders in 1887 at St. Saviour's Mission, Dunvegan, and in the following year to the Priesthood at St. Luke's Mission, Fort Vermilion.

He then laboured with conspicuous success in the Indian Mission at St. Peter's, his fluency in the Cree speech and his ability as a Translator, being of much value. He was appointed Archdeacon in 1901, and in 1905 was consecrated Bishop of Moosonee. He was translated to this Diocese as the Third Bishop in 1909.

Coming as Bishop at a time when the first evidences of the great change, which is still in process of development, was altering the character of the Diocese from that of a Missionary sphere amongst Red Indians to that of a White Man's Land, he was confronted with the first demands occasioned by such a change.

With whole hearted zeal he gave himself to these requirements, being much assisted by the devoted help of Mrs. Holmes. He acquired wide knowledge of the country, and possessed much spiritual force of personal character. But it pleased Almighty God soon to remove him to a higher and nobler service in His eternal presence.

At this first meeting of the Synod since his death, we shall all desire to express our sincerest sympathy with his widow and family.

CHANGES IN STAFF

Since we last met as a Synod, two of our esteemed clergy, for reasons of health, have left us. The Rev. W. H. Trickett is now in the Diocese of Algoma, and the Rev. O. J. Roberts in that of Edmonton. The Rev. F. W. and Mrs. Moxhay, also on account of health, are only temporarily absent, and I am happy to say that they purpose returning in a few months' time.

We have received, and on this occasion renew our welcome to the Revs. Canon Smith, Hugh Speke, A. W. Sale, R. E. Randall, R. Little, F. V. Abbott, J. W. McDonald, B. P. Colclough, W. Minshaw. We hope to welcome the Rev. S. B. and Mrs. Baron in August. Mr. Baron, a graduate of the University of Cambridge, is at present Curate at Holy Trinity, Scarborough, York.

RESIGNATION OF REV. C. R. WEAVER

The resignation of the Rev. C. R. Weaver of St. John's Mission, Wabasca, will remove one who since his Ordination and admission to the Diocese in 1894, has given all the years of his ministerial life to the evangelisation and pastoral care of the Indians.

We shall ever remember the unchanging devotion and whole-hearted zeal he has maintained. His strong faith and pioneer spirit have upheld him when, on many occasions, a man of less confidence in Almighty God or with less physical endurance might have given in. His long missionary journeys with his dogs into the lonely forests farther North, in search of the scattered aboriginal people, that they might receive spiritual consolation in the message of life eternal in Christ Jesus, will remain as some of the notable achievements of the true missionaries of the Church. The inestimable value of a wife's cheering presence and supporting faith, as in other homes of Missionaries in the Diocese, has been realised in that of Mr. and Mrs. Weaver.

LAY WORKERS

It is a cause for gratification that the importance of Lay Help is becoming increasingly recognized.

In 1901, there were 9 Lay Workers in the Diocese, 10 years later, the number was 17, within the last three years, it has risen to 24. In these figures are included paid lady members of the Diocesan Staff, but not the wives of the clergy, unless employed by the diocese.

Of the Licensed Lay-Readers the comparative figures are: 1901, 1; 1911, 3; 1914, 11, of the 11 five are paid, 6 are honorary. I am anxious to use the valuable assistance of lay-members of the Church by licensing them to this office.

Two of our matrons, Mrs. C. D. White at St. Andrew's, who has had the benefit of the help of Miss Thompson; and Miss Millen of Christ Church Shaftesbury, continue to extend loving care over the children in the Boarding Schools in those missions. Some matrons and assistant matrons have left the diocese after several years of most esteemed service, and others are taking their places, and proving earnest in discharging their important duties.

WIVES OF THE CLERGY AND LAY WORKERS

I cannot pass this part of my subject without recording the high esteem we all must entertain for the devoted, sympathetic, and invaluable influence, exercised by the wives of the clergy and lay workers. In my visits to the missions, where I have been always most kindly received, I have had opportunity for seeing how much is expected of them. Their home cares and duties are not less exacting and trying than those of the wives of others, but in the special circumstances of the mission field, local church work, visiting, classes, organizing of the W.A. and sometimes playing at church services, and many other demands may come upon the married women in the missions.

INDIAN WORK

The missions at St. Peter's, Lesser Slave Lake, St. Andrew's, White Fish Lake; St. John's, Wabasca, and Christchurch, Shaftesbury, have been maintained.

Owing to the small number of men available for this sphere of missionary effort, most of these missions have suffered from inability to follow up evangelistic preaching and teaching.

I am thankful to acknowledge that the Boarding Schools at the Missions mentioned have been fairly well attended on the whole.

The Indian Mission at Fort Vermilion, however, has almost ceased to exist as such. The boarding school there has become a small day school, and with the other day school of that mission situated at Stoney Point, under the care of Miss Slade, continues to accomplish good results.

The Rev. R. E. Randall, who was ordained last year, is earnestly engaged in the ministry of both churches.

The earning capacity of the Indian Boarding Schools rests to a great extent with the treaty children, for each of whom the Dominion Government makes a grant. It is of the utmost importance that the Quarterly Returns should always be accurately made up, and forwarded promptly, as the up-keep of the schools largely depends on the grants earned.

It will readily be seen that the policy of the school in securing the children of Treaty Indians not only accomplishes the purpose for which the schools are established as missionary agencies, but also brings its own reward in making that policy financially sound.

APPOINTMENT OF ARCHDEACON

The Rev. A. S. White, during the period of his residence at Athabasca Landing as Rector of All Saint's Church, has not been able to continue the Indian Missionary Work, in which, for many years, he acquired unique experience. He came to the diocese nineteen years ago for lay work at Wabasca, proceeding in the following year to White Fish Lake. In October, 1897, he entered Wycliffe College, Toronto, but did not complete the full course. The urgent need of his services in the North led him to sacrifice the concluding college year. He was admitted to Deacon's Orders in 1899, and joined the mission at Fort Vermilion, and was appointed to the Charge of that Mission on the removal of the Rev. M. Scott, afterwards the beloved Archdeacon of this Diocese, and my revered predecessor in that office, and whose presence as a visitor, happily, we have with us to-day. While at Fort Vermilion, Mr. White made extensive missionary journeys by land and water, during one of which he visited Fort Chipewyan. On several occasions he followed the Peace River upwards to Peace River Crossing, and proceeded thence to St. Peter's, Lesser Slave Lake.

Thus, in the providence of God, he has been led to all the Indian Mission Stations in the diocese. His long and comprehensive experience, his familiarity with the life and ways of the Indian, his missionary love for the people, his facility as a traveller, the sincerity of his personal holiness, his devotion to the service of his Lord and Church, and other qualities needed for such an office, led me, after much careful consideration, to offer him the position of Archdeacon of the Indian Missions. I am happy to acknowledge that he fulfilled my hopes in accepting the invitation.

During this morning's session, it is my intention officially to admit him to this important office in your presence; and am confident that he will receive from you cordial and brotherly welcome, and the unfailing support of your intercessions and your loyalty.

After resigning his position of Rector of Athabasca, he will visit England, and then will make Wabasca his headquarters.

His brothers, the Rev. W. G. White and Mr. C. D. White, continue the valuable work in which they have been engaged many years, with the charge of the Indian Missions and Schools at St. Peter's, Lesser Slave Lake, and St. Andrew's, White Fish Lake. Mr. W. J. Kent is successfully maintaining the school at St Peter's.

Christchurch Mission at Shaftesbury has a full school, under the experienced care of Miss Millen. The duties which have taxed the energies of the Rev. Robert Holmes have much increased. It has been difficult for him to find time and strength to follow the wanderings of the former Indian population.

His Mission amongst the white settlers has extended over many miles, and with more outstations than one man could attend to.

A petition from residents at Peace River Crossing was sent to me recently, asking that he might be appointed as a resident minister at that place, now rapidly rising in importance before the approach of the railway. Mr. Holmes himself also desired this, and I agreed to the fulfilment of the wish of both people and pastor.

ATHABASCA DISTRICT

Four churches have been built in the District of Athabasca. Unfortunately one of them was entirely destroyed by fire recently, but the rural congregation, with commendable zeal, held a meeting within three days of the disaster, and resolved at once to re-build.

As the district is now much too extensive for one man, a second is licensed, and under his guidance I hope that other churches, which certainly are needed, will be provided.

ST. GEORGE'S GROUARD

The congregation at St. George's Grouard has given evidence of its readiness to assist towards providing the salary of the clergyman, and in other ways. With the growth of the town in size and importance, I hope they will soon become a self-supporting parish.

GRANDE PRAIRIE

Scarcely five years have elapsed since the Rev. F. W. and Mrs. Moxhay established the first Mission in the extensive Prairie portion of the diocese known as Grande Prairie, which the late Bishop Holmes designated "The Eden of Alberta." Yet we have now as many churches there, as there were then in all the diocese.

The Rev. Canon Smith, and the Rev. Hugh Speke have also given a good account of their ministry, in doing which they have been much assisted by the help of godly laymen.

DIOCESAN BOUNDARY

At the Provincial Synod held in Winnipeg, August 27-29, 1913, I was urged to give up Chipewyan, one of our oldest missions, and the country west and north, in order to increase the population of the diocese of Mackenzie River to which Archdeacon Lucas was about to be consecrated as Bishop, and to afford him a more convenient place as headquarters. I confess that I was reluctant to do this.

In addition to the fact that there were some four hundred Treaty Indians at Chipewyan, four hundred at Fond du Lac, and two hundred at Smith's Landing; in all about one thousand Treaty Indians would pass from my Diocese, there was the further fact that Chipewyan lies on the direct route which I followed in 1912 when I travelled down the Athabasca and Slave Rivers, and up the Peace, and which might conveniently be followed in subsequent visitations.

But the above reasons, strongly urged, weighed with me, and the further one that Bishop Lucas had lived there before, and I felt that any evangelistic effort for the spiritual blessing of those scattered Indians of our Northern outpost might be better accomplished by him. Nor could I forget that Bishop Lucas was formerly a missionary of this diocese, that the present diocese of Mackenzie River was a part of this Diocese in its original constitution, and that a reciprocity has always existed; for instance, Bishop Reeve, formerly a missionary of Athabasca, and its first archdeacon, who became the second bishop of Mackenzie River, acted during a long interval as bishop of this diocese, and Bishop Holmes with Bishop Stringer of the Yukon Diocese, undertook the Episcopal oversight of Mackenzie River.

The following portion of this Diocese was added to that of Mackenzie River, namely:—

> "Commencing at the point where the 113th degree of longtitude crosses the 60th degree of latitude; thence south along the 113th degree of longtitude to a point where the 58th degree of latitude intersects the 113th degree of longtitude; thence east along the 58th degree of latitude to the eastern boundary of the Diocese of Athabasca, and thence north or northeast along the eastern boundary of the Diocese of Athabasca to the point where the said line produced would meet the southern boundary of the Mackenzie River Diocese."

I rejoice to think that a long standing difference which has existed concerning the boundary of this Diocese and that of the adjoining Diocese to the West, namely Caledonia, is soon to be settled. At the Provincial Synod above referred to, held in Winnipeg, August 27-29, 1913, the following resolution was passed:—

> "Whereas question has arisen with regard to the boundary between the Diocese of Caledonia in British Columbia and the Diocese of Athabasca in the Ecclesiastical Province of Rupert's Land, and whereas it is desirable that the question should be settled, the Synod of the Ecclesiastical Province of Rupert's Land is prepared to agree to the following mode of settlement of the matter:—
>
> "That the Diocese of Caledonia and the Ecclesiastical Province of Rupert's Land each prepare a statement as to the said boundary, and that the same, together with the necessary evidence in support thereof, be submitted to the Court of Assessors of the General Synod, whose decision upon the said boundary shall be final, and that the Metropolitan be requested to submit this proposition to the Bishop of Caledonia, and, if possible, obtain the consent of himself and his Synod thereto."

To this the Bishop of Caledonia has agreed.

I fail to understand the persistency of the claim of the Bishop of Caledonia to Territory which belonged to the original Diocese of Rupert's Land, out of which the original Diocese of Athabasca was formed in 1874, and which remained the territory of this Diocese after the Northern portion was separated and became the Diocese of Mackenzie River in 1894.

I strengthen this by the facts that so far as I can ascertain, no agent from the Diocese of Caledonia has ever engaged in any Church work whatsoever within the disputed territory, while in the old days before the Diocese of Caledonia was formed, the Diocese of Rupert's Land sent its agent there, and from the time of the formation of this Diocese, our Agents, Bishops, Clergy or Laity have ministered there as of right to their people; or have received, educated, clothed, and maintained White children and Indian children down to the present day.

THE FIRST SYNOD

I might here refer to a matter of history, small perhaps but not without interest. In the Reports of the Synods of the Diocese of Athabasca, the last one held at St. Peter's Lesser Slave Lake, June 6, 7, 8, 1910, is designated the Seventh, and that held at the same place on September 29th, 1891, the Second, thus making the preceding one held 6th July, 1888, at St. Luke's Mission, Fort Vermilion, the First.

This numbering must be understood only of the Diocese after its division into Athabasca and Mackenzie River. Before this separation, after the Consecration of its first Bishop, William Carpenter Bompas, 3rd May, 1874, whose honoured memory, noble life, and magnificent record in holy endeavours to preach the Gospel to the Indians, this Diocese and the Church at large, will ever esteem; a Synod which was really the First Synod of Athabasca was held at Fort Simpson on 4th September, 1876, that is twelve years earlier than that which we have been accustomed to regard as our first. At that Synod it was decided to arrange the Missions as follows:—

1. Tukudh Mission-Rampart House; La Pierre's House; Fort McPherson, Peel River.
2. Mackenzie River—Fort Norman, Fort Simpson.
3. Great Slave Lake Mission—Fort Rae, Hay River Fort.
4. Athabasca Mission—Fort Chipewyan, Fort Vermilion.

The Bishop kept for his special field the Athabasca Mission, comprising the Southern district and the Peace River.

In 1884, Bishop Young, who was consecrated October 18th of that year, was given charge of the present Diocese of Athabasca. Bishop Bompas retained the Northern portion, henceforth known as the Diocese of Mackenzie River, and held his first Synod of that new Diocese in August, 1886, at Fort Simpson.

CHURCHES

The rapidity of the opening up of the Diocese by the continuous arrivals of new people, must involve strain on all the clergy of the new Missions, in greater or lesser degree. Yet even though their duties be exacting I suggest that the building of a Church or Churches, to be dedicated for the public worship of Almighty God, should be one of their chief ambitions in such surroundings.

I am becoming more confirmed in my opinion, as to the valuable testimony of the presence of the Church fabric in a new land. It is a most eloquent and powerful witness to the presence and glory of Almighty God, where people from North or South, East or West, from beyond the Sea, or beyond some border line, are assembled to make homes in a new land.

The growth of the Diocese in this respect will be seen in the records of the numbers of the Churches.

In 1901 there were 7, ten years later, i.e., 1911, there were 10, within the last three years these have increased to 23. Yet we are only at the beginning of this good work, and I anticipate that the additions to the numbers will be increased yearly for many years to come.

The cost of insurance of each church should be borne by the congregation. It must be adequate in amount and should be effected before the Dedication of the building.

The prudence of this duty will be approved by all. It is due to the congregation, to the diocese, and to friends, perhaps afar off, who have kindly contributed money to promote the building of the church.

SUNDAY SCHOOLS

Sunday Schools should also engage earnest attention. We cannot be too anxious concerning the boys and girls, and the influence on them of scriptural teaching, the formation of habits of prayer, attendance at church, and all that contributes to the building up of righteous character.

The Sunday School Commission is achieving considerable results, and is always willing to render any help or guidance possible in t . development of Sunday Schools and the teaching to be given in them.

A comparison of the Sunday Schools for the same years, gives the following:—

In 1901, there were 6; ten years later, 1911, there were but 7; during the last three years these have increased to 13.

BENEFICIARY FUNDS

I hope that during our Session, the consideration of two Beneficiary Funds will receive attention, the one is the Clergy Widows, and Orphans Fund, the other the Superannuation Fund. The intention of these funds is to extend their advantages to the clergy of this as of the other Dioceses of the Province of Rupert's Land.

I urge all the clergy who may not already be members to seek admission to the Superannuation Fund, and those who are married, to subscribe to the Clergy Widows and Orphans Fund also. I commend also the practice of taking a collection from your Congregations annually for each of these Funds, and I do not think much difficulty will be experienced in gaining the generous support of the members of the Congregations, when they receive from their clergyman, an explanation of the valuable nature of the Funds towards the enlargement of which their gifts are invited.

REGISTERS

It is the duty of each Clergyman licensed to the charge of a Mission, carefully to make the entries of all services, with the particulars, in his church register, and with the name of the preacher. This should be done immediately after each service.

The Registers of Baptisms, Marriages, and Burials, cannot be too carefully entered and the books too safely put away.

Let me suggest a word of practical advice with regard to them. It is that you refresh your memories by reading them through, yearly at least. This practice will be of inestimable value to yourselves in keeping in touch with your people. The close, sacred ties established by your being permitted to administer Holy Baptism and Holy Communion, in preparing and presenting Candidates for Confirmation, in solemnizing Holy Matrimony, and in officiating in the Burial of the Dead, will not weaken and pass from your minds. You will reverence these facts in your ministry and your people will appreciate your remembering events so intimate to themselves. You will be reminded of the numbers of Baptisms, Confirmation Candidates and of Communicants. You will be exercised to fulfil to the utmost of your scope the Holy Rites entrusted to you. The stimulus and encouragement of this habit will be to you of much regard.

FINANCE

It is a matter for great thankfulness to Almighty God that in response to prayer and effort we have been enabled since the last Synod to pay off debts, some of which were of several years standing, and now meet with relieved minds. The churches in the newer missions of the diocese have been increased in number from ten to twenty-three, and the equipment of most of the missions strengthened. This has been accomplished through the generous aid received from the Church Societies, the Womans' Auxiliary, and through the liberal response I met with in England on my visit immediately after the last Synod, and again last Winter.

I take this occasion also for acknowledging my gratitude to all of you for the careful economy exercised in your missions, and for developing local self-help as far as possible.

The town of Athabasca, formerly called Athabasca Landing, commenced as an Indian Mission in 1894, but from which the Indians passed before the coming of the White man, has changed so completely in character, that it is now a self-supporting parish, the only one in the diocese. I hope that many others will become so.

The grants of the Missionary Society of the Church of England in Canada have been largely increased since we last met. I cannot, however, say that every mission has raised its share of the Assessment, but I feel sure that, recognizing our exceeding indebtedness to that Society, and the comparatively easy terms on which the assessment is based, an improvement will take place, in this respect.

With the coming of the railways, the country has been widely appropriated by homesteaders, and communities are springing into existence where but recently the land for hundreds of miles was unoccupied. During the early years of such rural settlements we must still continue to be a Missionary Diocese, in that we must almost entirely remain dependent on financial support from sources outside the diocese. In the Indian Missions, this is the case absolutely.

We are under a debt of the deepest obligation to all those who render support.

THE MISSIONARY SOCIETY OF THE CANADIAN CHURCH

The Missionary Society of the Canadian Church has most generously received our requests for larger grants. In former Synod Reports, I see that in 1894, this Society, then known as the Mission Board of the Church of England in Canada, gave rather less than $200 per annum. Six years later, 1900, another Report places their grant at about the same amount. During the next ten years, this sum was increased more than

tenfold, and for the present year the Missionary Society of the Canadian Church has issued its statement informing the churches that we appeal for $10,000.

When we reflect that this Society is thus assisting its own North West Mission Field proportionately represented also in the other Missionary Dioceses, and that in addition it has its Missionary Diocese and Staff of workers in Honan, in China, and another in Mid-Japan, its work in Africa, Palestine and India, its other obligations for Immigration Chaplains, and the Columbia Coast Mission and the Church Camp Mission, surely we have profound cause for immense encouragement and thankfulness.

THE CHURCH MISSIONARY SOCIETY

The history of this Diocese, as of much of Western Canada, or North West America, as it was formerly called, will ever be most intimately associated with the Church Missionary Society.

The foundations were entirely laid by that venerable Society. On it all the early missionaries and bishops were dependent for their support.

It is impossible to overestimate the benefits, spiritual, moral, and even social, thus derived, perhaps unconsciously, by the church and the people.

The efforts of the Society were directed to the evangelisation of the Indians, and in attaining that object, some of the most heroic and devoted missionary work the world has ever witnessed, was accomplished, truly apostolic in its earnest, simple, and persistent nature.

Some years ago when the Society decided on the process of gradual withdrawal, by the adoption of a plan of annually reducing its block grant, it was assumed that the Church in Canada would undertake the work as the Church in England relinquished it. But not even the most optimistic could then have conceived the enormous and unique accession of cosmopolitan population, ever demanding, in its overwhelming magnitude, more and yet more effort, on the part of the older Church in the East, and elsewhere, for its spiritual care.

The total Immigration into Canada was as follows:—

Total in fiscal year 1901	49,149
" " " " 1913-1914	384,867
Total from January 1st, 1900 to March 31st, 1914	2,906,011
Of these 1,116,352 came from the British Isles.	
998,659 " " " United States.	
791,000 " " " other parts of the world.	

The resources of the Canadian Church have been heavily taxed. The response has been exceedingly generous, and it is not altogether surprising, after the passing of the years to find that Canada has simply not been able to fulfil the expectations of the Church Missionary Society.

After much careful consideration, the Committee of the Society has agreed to receive suggestions from the Canadian Church for the formation of a comprehensive scheme, to which it is expected the Church Missionary Society will generously contribute, and also the Missionary Society of the Canadian Church.

We have learned, with humble and sincere gratitude to Almighty God, that the Church Missionary Society, in the year ending March 31, last, was entrusted for the up-keep and extension of its vast Missionary undertakings, with the magnificent total income of £508,215.

I trust that the effect of the scheme referred to will open up new and large possibilities for the evangelization of Indians yet unreached, and for the strengthening of work commenced years ago, but which has sadly languished, almost to death, through starvation.

THE COLONIAL AND CONTINENTAL CHURCH SOCIETY

The Colonial and Continental Church Society continues its grants, which are always made for the living agents in definite fields of labour, and on a scale which diminishes, and then ceases, as the mission is expected to develop local self-support.

Just as the Church Missionary Society from England, has been most closely identified with this diocese in its Indian work, so the Colonial and Continental Church Society has been the chief English society to send financial assistance for our opportunities amongst white people.

We rejoice to record that there is strong reason to expect a sympathetic reception of our requests for increased support as the fields of our operations enlarge, and we feel further encouraged by the knowledge that the Society has received during its past year an income large enough almost to constitute a record one.

THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL

The oldest of all the Missionary Societies of the Church in England has given evidence of a kind and ready disposition to assist us, of which I hope to take full advantage.

THE SOCIETY FOR THE PROMOTION OF CHRISTIAN KNOWLEDGE

The grants from the Society for Promotion of Christian Knowledge, of Cree Bibles, Manuals of Prayers, and literature in the Indian language, have been continued; and further generous assistance has been given in small sums of money towards the completion of New Churches; and the renewal of a grant of £100 towards the capital sum of the Episcopal Endowment Fund, which for some reason had not been claimed years ago, although passed by the committee.

THE ARCHBISHOPS WESTERN CANADA FUND

The Archbishops' Western Canada Fund was organised about the time of our last Synod to render help to the Church in Western Canada during these eventful years of her remarkable expansion. The Archbishops of Canterbury and York were the promoters of the Fund. It immediately met with a ready response in England, both in men and money, and has been instrumental in supplementing the valuable efforts of the Dioceses of Calgary and Qu'Appelle, and in the new Diocese of Edmonton. We received £1,000 in 1910 towards the purchase of land, the capital and interest of which are appropriated to that object. Two of our brethren have come to this diocese in association with that Fund, and have been maintained by it since last Autumn. From the 1st of July next we are to receive in instalments a block grant of £1250 towards our needs.

We have abundant reason for humble gratitude to Almighty God for directing the devotions of His people to such beneficent and timely auxiliary effort.

MISSIONARY LEAVES ASSOCIATION

The handmaid of the Church Missionary Society, the Missionary Leaves Association, after years of sustained assistance, continues to send many tokens of sympathetic help to our Indian Missions.

Our white work also has received support in the forwarding by Mr. T. H. Baxter, of sums of money remitted to him, and in providing vessels for the celebration of Holy Communion, and in other ways.

THE ORDINATION CANDIDATES' FUND

consists of a capital sum from two grants received from the Thankoffering in association with the Pan Anglican Congress of 1908. £1,000 was given in 1910 and a further £800 in 1912.

This money, to which additions by way of the offertories at Ordination Services in the diocese are made, was invested under the guidance of the Athabasca Trust, and the interest is administered by a Committee consisting of the Bishop, the Archdeacon, and the Chaplain for the time being.

WOMANS' AUXILIARY

Our deep and abiding gratitude is due to the Womans' Auxiliary for their indefatigable zeal and unfailing sympathy. Again and again have we turned hopefully to them for help in the day of necessity, when some new claim or fresh opportunity for service confronted us.

The response has ever been to the utmost of their ability. Grants for the maintenance and salaries of Matrons and Assistant Matrons in the Schools, bales for the needs of Indians and for the support of Missions, gifts for the erection of new Churches and the furnishing of them, special contributions towards particular and urgent purposes, these have come to us with letters expressing gladness in the rendering of such timely assistance.

Let all the Missions of the Diocese, the older ones with histories most interesting, and the new ones just coming to life, see to it that branches of the W. A. be formed, and I add, with the correct designation and character of the Woman's Auxiliary, and none other.

Finally, my beloved brethren, I charge you ever to be mindful of the holy and eternal objects in which you are engaged. You are in possession of blessings, the blessings of the Christian Church, of the Sacraments, of the Gospel, and of the Ministry. These are priceless. They are entrusted to you in the boundless mercy and overwhelming love of God. Share them, feed the hungering with the Bread of Life, relieve the parching

distress of the thirsty with the Water of Life. The people are not to be dependent on chance crumbs, and measured draughts. They have a right at the Heavenly Father's Board. Invite them in. Wait not for their coming, go out after them. Visit them, be patient, be diligent, be earnest, entreat them to come, proclaim in unmistakable tones, in holiness of life, and in earnestness of word, that "whosoever will," "may come."

In this great pioneer field of labour in the North West, which, after the sleep of past ages, is awakening with the untried strength of a giant, to vast potentialities of possible developments, we, as a Church, are entrusted with a grave and solemn responsibility. So heavy is the share laid upon some of us, that our faith may, for an hour, seem to fail, and we may behold our difficulties, and seeing them, shrink from the task.

Oh! may we then divert our gaze, and endure, "as seeing Him who is invisible."

From the analogy of experiences common in this diocese to us all, we are, in the name of the Lord, 'prospectors,' 'surveyors,' 'railroad men,' we are 'landseekers,' we are 'breaking the soil,' we are 'sowers', we are 'cultivators.'

It is the morning of the day, a glad new day of opportunity, may we not slumber, may our eyes be open to see the "greater things" indicated by our Divine Lord, may the Holy Spirit go forth with us to our work. Oh! may we not lose heart, or "be weary in well doing: for in due season we shall reap if we faint not."

At 2 p.m. the delegates assembled in the school house.

There were present the Right Rev. Edwin Frederick Robins, D.D., Bishop (in the chair); The Ven. Archdeacon White, All Saints, Athabasca, The Ven. Malcolm Scott, (formerly Archdeacon of the Diocese), representing Peace River Crossing; The Rev. C. R. Weaver, St. John's Wabasca; The Rev. W. G. White, St. Peter's, Lesser Slave Lake; The Rev. F. V. Abbott, St. George's, Grouard; The Rev. R. Little, Athabasca District; The Rev. J. W. McDonald. The Lay Delegates were Mr. C. D. White, White Fish Lake; Mr. W. J. Kent, St. Peter's, Lesser Slave Lake; Mr. C. Foreman, of the Church Camp Mission, Athabasca District; Mr. H. S. Bruce, St. George's, Grouard; Mr. W. Alliston, All Saints', Athabasca; Mr. S. Harris, St. John's, Wabasca. The Rev. Hugh Speke, Grande Prairie, arrived on Wednesday, 24th.

The Revs. Canon F. C. Smith, R. Holmes, A. W. Sale, R. E. Randall and W. Minshaw were unable to attend.

Opening Prayer was offered by the Bishop.

The following motions and resolutions were placed before the Synod:—

1. Moved by Archdeacon Scott, seconded by Rev. F. V. Abbott, that the Ven. Archdeacon White be appointed Secretary for this Meeting of the Synod—Carried.

2. Moved by Rev. J. W. McDonald, seconded by Mr. C. D. White, that the Minutes of the last Synod be accepted as read—Carried.

3. Moved by Archdeacon Scott, seconded by Rev. W. G. White, that the Clergy and Laity of the Synod of Athabasca representing the entire Diocese, assembled for the first time since the death of our late beloved Bishop, desire to place on record our deepest sympathy and condolence with Mrs. Holmes and her family, in their sad bereavement of husband and father, and sincerely commend them to the comfort and care of Almighty God—Carried in silence, standing.

4. Moved by Rev. F. V. Abbott, seconded by Rev. J. W. McDonald, that the Dominion Government be approached with a view to obtaining free grants of land for missionaries of long standing in the diocese. Discussion followed, led by Archdeacon Scott—while he agreed with the sentiment, he thought the suggestion was impracticable. The Bishop spoke on the question—Motion lost.

5. Moved by Rev. W. G. White, seconded by Archd. Scott, that the Synod of Athabasca now assembled in session place on record a vote of appreciation of the long and faithful services of Rev. C. R. Weaver amongst the Cree speaking people of Wabasca district. Most of the Clerical delegates spoke with appreciation. Carried unanimously.

The Rev. C. R. Weaver replied.

6. Moved by Archd. Scott, seconded by Archd. White, that the Synod of Athabasca now assembled do place on record its appreciation of the long, faithful and conscientious work among the Indians of the Rev. W. G. White and Mr. C. D. White. Several delegates attested their approbation. Carried.

7. Moved by Archd. Scott, seconded by Rev. J. W. McDonald, that some provision be made for the circulation of a diocesan magazine. After discussion, this was carried.

8. Moved by Rev. F. V. Abbott, seconded by Rev. R. Little, that the Rev. J. W. McDonald be appointed Sub-Editor for the Diocesan Magazine, and that his duties consist in receiving communications from the Clergy, and to forward them to the Bishop. Also that every worker be required to send a communication each month to the Magazine and Mr. McDonald be empowered to request that such communication be duly sent in. Mr. Bruce, Archd. Scott and Rev. R. Little spoke—Carried.

Discussion arose upon a motion re the increase of the salaries of the Clergy in which nearly all took part. The motion was withdrawn.

9. Moved by Mr. H. S. Bruce, seconded by Rev. J. W. McDonald, that the Synod of Athabasca now in session desire to express to the wives of the clergy of the diocese, its appreciation and acknowledgment of the valuable assistance and zeal shown by them at all times in the missions—Carried.

After adjournment for 1½ hours, an interesting and animated discussion took place on the Indian work and Indian Schools, and the difficulty of supporting Scrip Children. Prayer was offered by many of the Delegates and after the benediction the Synod adjourned.

Wednesday, Holy Communion was celebrated at 7.30 a.m. by the Ven. Archd. White. The Synod was opened with Prayer by the Bishop at 9.30 o'clock. Reports on Athabasca District were given by Archd. White, the Rev. R. Little, the Rev. J. W. McDonald and the Bishop.

Rev. J. W. McDonald referred to the value of carrying Testaments and distributing to the people.

The Bishop spoke on the good work that could be done by distributing these books. Archd. Scott also spoke. The Bishop undertook to provide any pioneer clergyman, who wished to have them, with Testaments and Gospels.

The Rev. W. G. White suggested cards being printed with names of Missions and Churches and the Clergy in charge. The Bishop assured the Synod that he intended having these cards printed.

Report on Grouard: Rev. F. V. Abbott spoke, also Mr. Bruce, Mr. Harris, Archd. Scott, Bishop Robins, Rev. W. G. White, Rev. J. W. McDonald.

Fort Vermilion: No report

Peace River: No report.

On request of Rev. W. G. White, the Bishop gave a report of the work at the Water Hole and other points on the North and West of Peace River.

The question of the boundary between the diocese and that of Caledonia was discussed at length. After adjournment for luncheon, the Synod reassembled at 2.30 p.m. and was opened with prayer.

10. Moved by Archd. White, seconded by Mr. W. J. Kent, that attention having been called that the numbering of the Synods in the official reports making the last one dated June 6, 7, 8, 1910, the seventh is incorrect, in that the first Meeting of the Synod was held not July 6th, 1888, but before the division of the diocese, on September 4th, 1876, the present Synod being numbered not eighth but ninth—Carried.

11. Moved by Rev. W. G. White, seconded by Rev. C. R. Weaver, that communication be made with the Ven. Archd. Mackay to ascertain what translations or publications exist in the Cree language suitable for missionary purposes in this diocese, and that should it prove necessary a primer or other publication be drawn up—Carried.

Discussion of Insurance of Churches: The Bishop indicated that the Clergymen in Charge must see that every Church is adequately insured against fire.

12. Moved by Rev. C. R. Weaver, seconded by Rev. J. W. McDonald, that Mr. Kent be appointed Secretary of Sunday Schools—Carried.

Discussions followed on Special Funds and Beneficiary Funds and Church Registers. The Bishop urged that all the eligible Clergy should join the Clergy Widows and Orphans Fund and Superannuation Fund.

The Bishop strongly recommended the utmost carefulness in keeping the Church Registers, and laid emphasis on the words of his Charge regarding them.

The Synod agree to the following special collections:—

Superannuation Fund	Advent Sunday.
Missionary Society of the Church of Canada	Epiphany, Lenten Boxes.
Jews	Good Friday.
Clergy Widows and Orphans Fund	Trinity Sunday.
For the Clergyman in Charge	Christmas Day.

The Bishop also called attention to the prayers ordered by the Provincial Synod to be offered regularly in Church, and stated that he had caused copies to be printed for the convenience of the Clergy of the prayer for the Governor-General and the Lieutenant-Governor, and for the Dominion and Provincial Parliaments. He directed that these should be gummed along the lower left side and placed permanently in position in the prayer books, on the prayer desks.

The Bishop reported that the process of Incorporation had been delayed owing mainly to the question of the boundary on the western side of the diocese. He further said that Incorporation would probably become a fact during the sitting of the next Provincial Parliament.

The Bishop also called attention to the necessity for placing Fonts in any Churches not already provided, and to the reverent cleaning of the vessels used in celebrating Holy Communion, also the placing of kneeling boards in the pews of all the churches.

13. Moved by the Rev. R. Little, seconded by the Ven. Archd. White, that the Synod of this Diocese now assembled, request its Secretary to write Miss Plumptre, Secretary of the Literature Distributing League connected with the C. C.C.S. and convey our heartfelt thanks for the interest that the League has taken in the clergy and home-steaders of the diocese of Athabasca, in sending to them helpful and interesting literature —Carried.

14. Moved by the Rev. C. R. Weaver, seconded by Rev. R. Little, that we, the Synod of Athabasca assembled at St. Peter's Mission, Lesser Slave Lake, wish to convey to the Missionary Society of the Canadian Church our most sincere thanks for the generous assistance they have constantly given to this diocese—Carried.

15. Moved by Rev. J. W. McDonald, seconded by Archd. Scott, that the assessments be adopted as follows—Carried.

Total amount of Apportionment, 1914, due from the Diocese of Athabasca to the Missionary Society of the Church of Canada, $385; and of Jewish Apportionment, $20, to be raised by the Missions as follows:—

	General Apportionment	Jewish Apportionment
Parish of Athabasca	$50	$5
District of Athabasca	50	5
Wabasca	33	..
White Fish Lake	20	..
Peace River Crossing	35	5
West Peace River	30	..
Lesser Slave Lake	15	..
Grouard	40	3
High Prairie	20	3
Fort Vermilion	30	..
Grande Prairie	55	3
Spirit River	10	..

16. Moved by Rev. W. G. White, seconded by Archd. White, that the Synod of Athabasca now in session greatly appreciate the most valuable and liberal assistance that the Church Missionary Society has generously accorded to the diocese for many years past and up to the present time, and desire unanimously to record a vote of thanks to this noble Society—Carried.

17. Moved by Rev. F. V. Abbott, seconded by Rev. J. W. McDonald, that we, the Synod of the Diocese of Athabasca now assembled desire to place on record our deep gratitude for the generous support received from the Colonial and Continental Church Society—Carried.

18. Moved by Archd. White, seconded by Rev. C. R. Weaver, that the Synod of the Diocese of Athabasca assembled desires to express its sense of profound gratitude to those subscribers of the C. & C.C.S. and others who so generously responded with financial support to the recent appeal of the Bishop of the Diocese—Carried.

19. Moved by Mr. C. Foreman, seconded by Rev. R. Little, that the members of the Synod of the Diocese of Athabasca now assembled wish to express their profound gratitude to the Society for the Propagation of the Gospel in Foreign Parts, for the assistance in grants of money which they have given towards the upkeep and extension of the Churches in this diocese—Carried.

20. Moved by Rev. J. W. McDonald, seconded by Archd. Scott, that the Synod of the Diocese of Athabasca desires to place on record its deep appreciation of the valuable services rendered by the S.P.C.K. for grants of literature, and money, toward the erection of Churches in the new missions of the diocese—Carried.

21. Moved by Archd. White, seconded by Rev. F. V. Abbott, that this synod wishes to record its sense of deep gratitude and appreciation of the timely assistance the Archbishops' Western Canada Fund has rendered to the diocese in sending men and granting sums of money—Carried.

22. Moved by Mr. C. D. White, seconded by Rev. C. R. Weaver, that the Synod of Athabasca desires to record its exceeding sense of gratitude to the M.L.A. for its most kind and efficient aid and general thoughtfulness in making up and forwarding bales to this diocese, and for other sympathetic evidences of valuable help—Carried.

23. Moved by Rev. W. G. White, seconded by Archd. Scott, that the synod desires to place on record its deep and abiding appreciation of the generous grants of money received from the Thankoffering in association with the Pan-Anglican Congress of 1908 amounting to £1800, which money has been invested, and the interest of which is being applied for the preparation of candidates for the ministry of the Church—Carried.

24. Moved by Archd. Scott, seconded by Rev. W. G. White, that the synod desires to record a very sincere vote of thanks to the W.A. for its most efficient aid to the work of the diocese generally, and more especially for the generous assistance accorded to the Indian Schools without which it would be quite impossible to maintain them—Carried.

25. Moved by Rev. W. G. White, seconded by Rev. R. Little, that the synod desires to convey its thanks to the local branches in the diocese, of the W.A. who are materially assisting church work—Carried.

26. Moved by Mr. W. J. Kent, seconded by Archd. White, that the members of the synod desire most sincerely to thank the Church Bible and Prayer Book Society for their valuable help in granting Bibles and Prayer Books to the various mission churches in the diocese—Carried.

27. Moved by Rev. F. V. Abbott, seconded by Archd. White, that the synod desires to record its sincere appreciation of the co-operation of the Church Camp Mission in sending a representative to work in the railway construction camps within the diocese—Carried.

28. Moved by Rev. R. Little, seconded by Rev. J. W. McDonald, that the synod desires to place on record its sincere appreciation of the kind hospitality received from the Rev. W. G. and Mrs. White during the session—Carried.

29. Moved by Rev. J. W. McDonald, seconded by Archd. White, that the Bishop's Charge be printed with the Acts of the Synod—Carried.

30. Moved by Rev. C. R. Weaver, seconded by Rev. F. V. Abbott, that Archd. White be one of the clerical representatives for the diocese on the Board of Management of the M.S.C.C.—Carried.

31. Moved by Archd. Scott, seconded by Mr. W. J. Kent, that Rev. C. J. James be the other representative on the Board of Management of the M.S.C.C.—Carried.

32. Moved by Archd.White, seconded by Rev. J. W. McDonald, that the appointment of the Lay Representatives on the Board of Management of the M.S.C.C. be left to the Bishop—Carried.

33. Moved by the Rev. J. W. McDonald, seconded by Archd. White, that representation on the Sunday School Commission be left in the hands of the Bishop—Carried.

34. Moved by Rev. F. V. Abbott, seconded by Mr. W. J. Kent, that the synod desires to place on record its sincere gratitude to the Rev. C. J. James for the able way in which he has represented this diocese on the Board of the M.S.C.C.—Carried.

35. Moved by Mr. C. D. White, seconded by Mr. Harris, that the synod desires to place on record its sincere gratitude to Mr. Evelyn Macrae for the able way in which he has represented the Diocese on the Board of the M.S.C.C.—Carried.

36. Moved by Rev. C. R. Weaver, seconded by Mr. C. Foreman, that the synod desires to place on record sincere gratitude to Mr. T. Mortimer for the able way in which he has represented the Diocese on the Board of the Missionary Society of the Church of Canada—Carried.

37. Moved by Archd. White, seconded by Rev. F. V. Abbott, that Rev. W. G. White be the clerical representative of the Diocese at the General Synod—Carried.

38. Moved by Archd. White, seconded by Mr. C. D. White, that this synod wishes to record its pleasure at the presence of the Ven. Archd. Scott—Carried.

39. Moved by Rev. J. W. McDonald, seconded by Archd. Scott, that the synod revert to the business of the Boundary of the Diocese of Athabasca between Caledonia and Athabasca, that the decision arrived at be rescinded and that the matter be discussed—Carried.

40. Moved by Rev. Hugh Speke, seconded by Archd. White, that whereas the Colony of Ruperts Land was founded by Royal Charter in the year 1670 and was by such Charter defined as embracing all lands in whatever latitude which lay within the entrance to Hudson Strait—and discharge their waters to the Maritime Coasts thereof.

AND WHEREAS the highest legal authorities are agreed that the area covered by such Charter embraces the whole of the North Eastern and North Western portions of the present Dominion of Canada extending from the Western watershed of Labrador to the Eastern watershed of the Rocky Mountains and from the Northerly watershed of the American Continent to the Arctic Ocean.

AND WHEREAS the Colony of Ruperts Land was on the 21st of May, 1849, by Royal Letters Patent erected into the Diocese of Ruperts Land and a Bishop appointed and consecrated therefor, the Diocese being coterminous with the original Colony of Ruperts Land as defined in the aforesaid Charter.

AND WHEREAS the Diocesan Synod of Ruperts Land was constituted to represent the members of the Church of England within the aforesaid Diocese of Ruperts Land.

AND WHEREAS on the 8th of January, 1873, the Diocesan Synod of Ruperts Land agreed to the division of the original Diocese into four, one of which was to be the Diocese of Athabasca.

AND WHEREAS by the Canon passed by the Diocesan Synod of Ruperts Land erecting the Diocese of Athabasca, it was declared that the Diocese of Athabasca should comprise the District of Athabasca and Mackenzie River, being the whole of the North West Territories beyond the Long Portage.

BE IT RESOLVED that this Diocesan Synod hereby affirms and maintains that the Western boundary of the Diocese is the Easterly watershed of the Rocky Mountains, the original Western Boundary of the Ecclesiastical Province of Ruperts Land and that this Diocesan Synod strongly deprecate any attempt to change such boundary.

AND BE IT FURTHER RESOLVED that the Bishop of the Diocese be requested to take charge of the Arbitration now pending between the Diocese and the Diocese of Caledonia before the Court of Assessors of the General Synod and that he be and is hereby empowered to obtain such legal or other assistance as he may require.

41. Moved by Archd. Scott, seconded by Rev. F. V. Abbott, that the synod authorize the bishop of the diocese to select and appoint lay delegates to the General Synod and to the Provincial Synod—Carried.

42. Moved by Rev. W. G. White, seconded by Rev. J. W. McDonald, that Rev. H. Speke be clerical representative at Provincial Synod—Carried.

43. Moved by Rev. C. R. Weaver, seconded by Archd. Scott, that Archd. White be a clerical representative at the Provincial Synod—Carried.

Mr. Foreman reported on the work of the Church Camp Mission. Rev. J. W. McDonald and Rev. F. V. Abbott and Mr. Kent also reported on their spheres.

44. Moved by Rev. F. V. Abbott, seconded by Mr. C. D. White, that the Missionaries in consultation be empowered to alter or to confirm the rules and regulations re Indian Missions—Carried.

The Rev. H. Speke reported on his work in Grande Prairie.

45. Moved by Archd. White, seconded by Rev. W. G. White, that the next synod be held in three years from now, but the Bishop be left free to call synod at any earlier date if he deem it advisable—Carried.

The Rev. H. Speke offered the closing prayer, and the Bishop gave the blessing.